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ABRIDGEMENT
OF THE
HISTORY of JOSEPHUS.

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WITH SOME FEW
ADDITIONS and REMARKS;
WITH A DESIGN OF THROWING A LIGHT
UPON THE HISTORY.

By B. NEAVE.

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БРИТАНСКАЯ

БИБЛИОТЕКА

АНГЛО-САКСОНСКОЙ

ВОСТОЧНОЙ АЗИИ

СЕРЕДИНЫ XVII ВЕКА

СОЛДАТСКАЯ БИБЛИОТЕКА



САКСОНСКАЯ

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СЕРЕДИНЫ XVII ВЕКА

P R E F A C E.

THE reader is to observe, that the following work was proposed chiefly for such persons as have not so fair an opportunity of reading the whole of his history, lest it should be thought in some measure to degrade the judgment of those people who have read all his four volumes, and by that means lay a stumbling block of offence, which I would not willingly do to any man. It is likewise hoped that it will be read impartially and candidly, considering it

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P R E F A C E.

is the Author's first piece that ever he exhibited for public inspection; let it therefore be approved or rejected according as it shall be found to be true or false.

A N
ABRIDGEMENT
OF THE
HISTORY of JOSEPHUS.

JOSEPHUS was born in the year of our Lord 36, and of the Asmonean line, and being a Priest himself of the Sacerdotal race, nobody will deny but that he was as well read in the Mosaical Laws as any man in that age: he had also an extraordinary gift in expounding dreams, and the faculty of unriddling many of those secrets that God had been pleased to couch under veil and mystery: he was a person also perfectly well skilled in the writings of the Holy Prophets; and there is no reason but to believe that his course of life was consonant with his priestly office. He wrote the wars of the Jews about the 56th year of his age, began his history with the antiquities of the Jews, and according to his computation he makes the holy books of the Jews to contain the History of almost 5000 years.

He makes out near 3000 years from Adam to the death of Moses, and 2000 from Moses to his time. He reckons from Adam to the flood 1656 years; from the space between the flood to the death of Moses 1518 years; from the death of Moses to the birth of Christ 1656 years; from the birth of Christ to the 12th of Nero 70; all which amount to 4900 years; and upon close examination into this chronology, there will appear from Adam to the death of Moses 2993 years; from the death of Moses to the building of Solomon's Temple 552 years; from its building to the destruction of it by Nebuchadnezzar 470 years; from that time to the end of the Babylonish captivity 70 years; from the 1st of Cyrus, King of the Babylonians and Chaldeans, to the 12th of Nero 639; from the 12th of Nero to the 13th of Domitian 28 years; the whole of which will amount to 4752; which, considering its being reckoned from the begining of the world, it is as near as one could expect. After the death of Joshua the Israelites were slaves, and under servitude to other nations for the space of 111 years; to Gushiam the King of Assyria for 8 years; to Eglan, King of the Moabites 18 years; to Jabin, King of the Canaanites 20 years; to the Midianites 7 years; to the Ammonites 18, and to the Philistines 40. Now they were just in the situation that God had before told by the mouth of his servant Moses, Numbers xxxiii. verses 55 and 56, and likewise by Joshua, Chapter xxiii. verses 12 and 13. They were to make-

no covenant with the inhabitants of the land when they should possess it, but they were to destroy their altars, break down their images, and cut down their groves, and shew them no mercy; neither were they to make any marriages with the daughters of the land; but when they came to be peaceable and settled in their possessions, they forgot all those things which God had told them respecting this matter, and so fell into all the evil consequences that attended such a neglect. In which time of servitude they had temporary judges immediately appointed by God, as may be seen in the Book of Judges, by whom they were miraculously delivered; notwithstanding which they were anxiously solicitous for a King, not being satisfied with the King of Kings, and Lord of Lords, for which reason God gave them a King in his wrath, who came to a miserable end, the 31st chapter of the 1st Book of Samuel, verse 4, the 13th of Hosea, verse 11. David succeeding him who was of the tribe of Judah, and afterwards Solomon, his son, who were both rulers over the whole nation of the Jews. Rehoboam, the son of Solomon, succeeding his father, he was King over only two of the tribes, viz. Judah and Benjamin; the other 10 tribes revolted and went over to Jeroboam, abandoning the cause of God, by neglecting the true worshiping him in his temple at Jerusalem, which proved their destruction. The cause was in some measure owing to the iniquities of Solomon their King.

At the latter part of his life, there was a succession of 21 Kings of the race of David in the space of near 500 years over the two tribes of Judah and Benjamin, and Kings of Jerusalem all of them were; the two tribes resided until they were as the prophets had predicted, entirely defeated, and carried prisoners to Babylon. Jeremiah 27, from the 1st to the 9th verse; the 25th of Jeremiah, from the 8th to the 11th verse; the 20th chapter of the 2d book of Kings, from 16 to the 19th verse; the 26th of Jeremiah, from the 1st to the 7th verse; the 28th of Jeremiah, from the 12th to the 15th verse; the 34th of Jeremiah, from the 1st to the 8th verse; the 39th of Isaiah, from the 1st to the 8th verse; the 24th of Ezekiel, from the 1st to the 15th verse. Now all these were the prophecies concerning the captivity of the Jews in Babylon: the accomplishment of all these prophecies may be found in the 24th of the 2d book of Kings, from the 1st to the 17th verse, and the 25th, from the 1st to the 23d verse; the 36th of the 2d book of Chronicles, the 67th verse; and from the 16th to the 22d verse; the 1st of Daniel, to the 7th verse; the 39th of Jeremiah, from the 1st to the 11th verse; the 52d of Jeremiah, from the 1st to the 31st verse: all these presages, and the event agree exactly together (a proof that they were infallibly and miraculously inspired) from which passages we may learn, that, upon the entrance of Nebuchadnezzar into Jerusalem, he put their King, Jehoiakim the father, to death, and made his son King in his stead; but

Nebuchadnezzar,

Nebuchadnezzar, contrary to faith, makes Jehoahkim, (who was then King of Jerusalem over those that were left behind), his mother, and the most eminent of his friends all prisoners, had them bound and fettered and carried away to Babylon; and then Nebuchadnezzar set up Zedekiah in his place, upon condition not to side with the King of Egypt; but he falsifies his word, and continues in obstinacy, against all the councils and predictions of Jeremiah, upon which Nebuchadnezzar besieges Jerusalem a second time, pillages the temple, the palace, the city, and then burns the whole, puts out the eyes of Zedekiah the King, and carries him prisoner to Babylon; so that Judeah and Jerusalem, (which was in the center of Judea), and the temple lay wholly abandoned for the space of near 70 years; the other ten tribes were before transplanted by the Assyrians out of Samaria, and another people put in their stead. This happened in the reign of Hosea; the 17th of the 2d book of Kings, The name of these people were Chutites, but were afterwards called Samaritans, on the account of the name of that country. After the two tribes were delivered from this bondage and slavery by Cyrus, and leave given them, by virtue of an edict, to return to Jerusalem and rebuild the temple and city, when they finished them, though there was no comparison to the former temple, they in a few years began to be just in the situation God had foretold to Solomon in the 9th chapter of the 1st book of Kings, when

He appeared to him in a dream, giving him to understand his approbation of the temple, and that he had accepted his sacrifices and heard his prayers; that he would preserve the temple and make it the house of his dwelling (that is to say) so long as he and his posterity should continue to walk before him, as David his father did, in pureness of heart, (except in the case of Uriah), the 15th of the 1st book of Kings, verse 5, promising him that he should be advanced to the highest degree of earthly bliss, to perpetuate the throne of Israel to his family, so that there should never want a Prince of that line to wield that sceptre. The voice told him, on the other hand, if ever they should betray, depart, or forget the worship they professed, and run after strange Gods, they should be rooted out from off the face of the earth, and Israel should be no longer a people, but after being torn to pieces, and broken by wars and other calamities at home, they should be forced away to shift for themselves in the wide world as vagabonds and exiles; that they should be exposed to the outrages and violence of their enemies; that they should be like sheep scattered to and fro, and be perpetually upon the brink of ruin. The 26th of Leviticus, from the 14th to the 40th verse. Now, when the commonwealth of the Jews was almost at an end, Herod the Great was made King over the nation of the Jews, and he had his abode in Jerusalem; but he was made King by the power and authority of the Emperor

peror of Rome (they had it not in their power to set up a King of themselves). Now this King Herod the Great began to reign long before our Saviour appeared in the flesh, as King over the Jews, (from which there will arise an objection,) where can be the truth of that remarkable prediction of Jacob's, in the 49th of Genesis, and 10th verse, "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Sholoe come?" in answer to which objection there may be many things said, 1st. It will not be doubted but that the meaning of Jacob's words will run thus: that whenever the sceptre or government came into the tribe of Judah, which it did in David's time, which may be seen in the book of Ruth at large (a very useful book for that purpose) it was not to depart from that tribe till Christ came, and then it should depart now from the time of David unto the Captivity of Babylon. There was a constant succession of Kings in that tribe all that time; but for the time of the Babylonish captivity, where there may seem to be some difficulty, it may be considered, that the sceptre or Government was not lost or departed from Judah, but only intercepted, and that but for 70 years at most; so that within these 70 years there was some remainder or beams of Judah's Sovereignty in Jehoiakim, who was of the tribe of Judah, and in Daniel, who was in that tribe. Daniel, chapter 2, 25th verse, and the 5th and 13th verse, and was of the King's seed; Daniel

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the 1st and 3d. Besides all that were left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe, which is the thing that seem to be especially respected in this prophecy; but as there did happen a total, though but a temporary intercession or cessation of Government among all the tribes, that was no prejudice to the truths of this promise, nor to the privileges granted to Judah above the rest of the tribes after the captivity. The state of the Jews, was very various; sometimes they had Governors put in by the Persian Kings, as Zerubabel, who was also of the tribe of Judah; and sometimes the people chose Governors or Captain Generals, as the Maccabees and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the tribe of Judah, as in the great Council called Sanhedrin, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it and for it, the sceptre did truly remain in the tribe of Judah. How great and venerable this council and authority was among the Jews may be gathered from the divine institutions of it, Numbers 11 and 16, whereby indeed it was to consist of persons indifferently chosen out of all the tribes; but now the other tribes being banished and

and dispersed in unknown places, and Benjamin and Levi, being, as it were, accessions to the tribe of Judah, as acting in its name, and in a sort incorporated with it, and now becomes, as it were, appropriated to that tribe. And the whole land was called Judea, and all the people Jews, from the predominancy of that tribe above all the rest. Besides the great power and privilege anciently granted to this council, Deuteronomy 17, 8th and 9th verse; and Josephus largely describes and magnify the power of it, who tell us that, the power of their King was subject to the Sanhedrims; the Jews affirm also, that the power of making war or peace was vested in that council, and Herod was tried for his life by it; and if it should be said, that the power of this council was in a great measure taken away, which the Jews confess, John 18 and 31, and before the coming of the Messias, yet that don't at all confute that promise of Jacob's, because in the prophetical stile, things are often said to be done when they are about doing; therefore in that sense Christ might well be said to be nigh, and even at the doors. Besides, the Jewish senators had long struggled with Herod about the Government, and did not yield it up until the last year of Herod, when they took an oath of fidelity to him; which was after Christ was born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life or death, yet of civil and ecclesiastical matters; so that if the sceptre was gone, the law-giver remained there still; nor was their government quite destroyed until the destruction of

Jerusalem by Titus. Now after the death of this Herod the Great, for there were several Herods, there was Herod the Tetrach, mentioned in the 14th of Matthew, and he it was that murdered John the Baptist, verse 10, but this Herod was particularly called, by way of distinction, Herod the King, 2 Matthew, verse 1 and 3. After his death, the singular providence of God so ordered it, that there was no more constituted of Judea under the title of King, though they are said to reign, because the Tetrachs, in their provinces, exercised a regal power; for though Archelaus, who was by his father's will declared his successor to the kingdom, as he is said to reign in his father's stead, 2 Matthew, verse 22, yet the Emperor and Senate of Rome was to confirm him; who made Archelaus tetrach of Judea, and Antipas, another of his sons, tetrach of Galilee; Philip tetrach of Iturea, and Lysanias tetrach of Abylene. Luke 3 and 1. Pontius Pilate was made afterwards Governor of Judea, and these were all strangers; so that at this time the Jews were all under the government of foreigners; the sceptre or government was wholly departed from Judah. And according to the testimony of Josephus, who says that the Jews, after the death of Herod, and by the permission of Varus, sent an ambassy to Agustus, for leave to manage and converse amongst themselves, and according to their laws. There was fifty of the principal Jews joined in the commiffion, and upwards of 800 more of the city that presented to second them. The first thing the Ambassadors entered upon in their address, was an earnest request
that

that they might be under the power of a King no longer ; and they began with the misgovernment and the iniquities of Herod, their late King. He was a King, they said, only in name, but in the exercise of his power he was a tyrant, and not only versed in the common arts of oppression, but fruitful in inventions of his own ; and they lived they said under perpetual danger and terror under so merciless, so rapacious a master ; they were as much at mercy in their fortunes as in their persons. A vast number of the nobility he put to death upon false and frivolous pretences ; in short, they said, if the fiercest beast of the forest had been set over us, he would have governed us just as he did. But the beginning of Herod's reign, and the end of it, was all of a piece ; for he began with putting many of his relations to death though never so near : he put to death Mariamne the Queen, and Joseph his brother-in-law ; and Aristobulus, with Alexander, he put both these to death, which were his two eldest sons. He put also another young man to death, an innocent youth, about 17 years of age, who had been erected High Priest, and was cut off the first time he appeared in his Priestly robes, upon a festival day, to officiate at the altar ; when the people were highly delighted both with his person and for the qualifications of his mind, and gave striking proofs of their approbation of him ; but Herod, for fear he should gain the hearts of the people, sent him away that night to Jerico, and gave orders to some of the Gauls to drown him in the lake, under a pretence of bathing with him by way of recreation, at the same time, with an inten-

tion to take away his life. Now all these lives he took away in order to gratify an ungovernable phrenzy; not so much as one of these deserved to die, so insatiable was his thirst for glory and absolute power, as not to bear any competition. But the last bloody and horrid massacre that he executed, was after our Saviour's incarnation, Matthew 2, verse the 16th, when he sent and slew all the children that were born in Bethlehem, and in all the coasts thereof, from two years old and under; according to the time he had so diligently enquired of the wise men, in hopes, no doubt, but among the rest, of destroying the Messiah (not knowing that his kingdom was of another world), and that he was at the same time fulfilling that which was spoken by the prophet Jeremiah, Chapter the 31st, verse 15, thus saith the Lord, a voice was heard in Rama; lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not. But Herod did not long outlive this bloody act, before divine Justice overtook him, and he died a most dreadful spectacle; and according to Josephus, his disease looked like a Judicial punishment for his wickedness; he was parched up with a faint inward fever, that almost burnt his heart out, and yet scarce sensible to the touch; he was tormented with an insatiable dog-appetite, ulcers and cholicks in his guts, phlegmatic tumors in his feet and groins, part of his body putrifying and crawling with worms, a noisome and painful tortigo, asthma and cramps, contractions of the nerves; so that all men, in short, of religion, philosophy,

philosophy, and obfervation; were unanimously agreed upon it, that the hand of God was evidently upon him, in this visitation. But still in the hopeless extremity of this intolerable, as well as incurable misery, he still had hopes of life, and continued laying out every where for physicians and remedies; but at last finding all his flattering hopes of life to be vain and delusive, he took up a final resolution for a farewell, and one of the horridest perhaps that ever entered into the heart of man. He sent out a summons to all the eminent Jews in the country to repair immediately to him at Jericho, and not fail on pain of death. Upon their appearance, according to the proclamation, they were all shut up in the Circus, or tilt yard, one with another. He sent, in the next place, for his sister Salome and her husband, and spoke to them to this following effect: My time, says he, is drawing on, and I am oppressed with pains, and flesh and blood must yield to fate, which is no more than the common lot of mankind; it would be troublesome, I must confess, that any thing should be wanting to the funeral honours that belong to crowned heads; I know very well what sort of treatment I am to expect from the Jews, they hated me in my life time, and they will be glad to see me dead. But it is in the power of you two to give me ease yet in some measure, even in my last gasp; do but follow my council, and I yet promise myself the most honourable funeral solemnity that ever any Prince had under the sun, the most to the joy of my foul; and for a conclusion, a universal mourning, without one single tear of hypocrisy

poctry or affectation ; wherefore, as soon as ever
 the breath is out of my body, let the Circus be sur-
 rounded with soldiers, and the word of command
 given to destroy every man within the enclosure with
 the sword ; but not a syllable of my death until the
 work be done ; in the due execution of this order,
 you will lay a double obligation upon me, one, in the performance of my will, the other, in the celebration
 of my death with the honour of a princely mourn-
 ing. He accompanied these words with tears and la-
 mentations, abjuring his relations, by all that was
 sacred in honor, faith, consanguinity and friendship,
 to be true to him in the punctual discharge of all
 he had committed to their trust. But, however, his
 bloody designs was not executed ; for as soon as the
 King was dead, they went directly to these great
 men that were appointed to die, and told them they
 might go home and follow their own business, for
 they had no farther occasion for them. Now all
 this, Josephus say, was without any injury, provoca-
 tion, or exception, or so much as any reason given for
 the doing it ; but I should rather suppose, if he could
 have given any reason at all for his cruelty, that it
 was on the account of the dreadful disappointment
 he met with from the Wise Men, in not returning to
 him, according to the orders which he had given
 them, 2d of Matthew, 7th and 8th verses, namely,
 that they were to go and search diligently for the
 young child, and when they had found him, to
 bring him word of it, in order that he might go and
 worship the child. (A strange sort of a worshipper),
 but, as I said before, when he found his project
 defeated,

defeated, and was mocked of the Wise Men, it is said he was exceeding wrath ; the beginning of the 16th verse. But if this was the reason, it is evident Josephus chose rather to be silent on this head, and not carry his history so far ; so that this was the final close of King Herod the Great, after having reigned 37 years over the Jews, from the time he was made King by the Romans.

All the account that he gives us concerning our Saviour is this. " That about the time that Pontius Pilot was made Governor of Judea, there was one Jesus, a wise man, if at least a man he may be called ; he was a great worker of miracles, and a teacher of those that were curious and desirous to learn the truth ; and he had a great many followers, both Jews and Gentiles. This was the Christ that was accused by the princes and great men of our nation. Pilate delivered him up to be crucified. And all this, notwithstanding those that loved him at first did not forsake him. He was seen alive again the third day after his crucifixion, as had been foretold by several of the prophets, with other wonders that he wrought. And there are a sort of people that to this day bear the name of Christians, as owning him for their head." This was Josephus's testimony of Jesus of Nazareth.

As to the wars of the Jews, of all the wars that were ever seen or heard of in this age, whether national or civil, that of the Jews with the Romans was certainly the most considerable. The author of

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this history was one that was a party in the war, and was an eye-witness to what was transacted on both sides during it ; he therefore thought himself bound in honour and conscience to write the history of the whole war ; which he did in his mother tongue, and it was translated into Greek by Sir Roger Le Strange, Bart. And it is supposed that he wrote the wars of the Jews before he wrote his antiquities ; but however they were both compiled at Rome. He had no other motive in writing them than for the common benefit of mankind, and to avoid all impositions whatever, by other authours who attempted to do it in a partial manner, and out of sinister views and calumny, and without being at all properly acquainted with what happened in the course of the war ; and there is no doubt but it was the mind of God that he should write them, in order for the further strengthening of the Christian Religion. And he compleated his work in a very faithful manner. The first thing that gave rise to this dreadful war, was, that in the reign of the Emperor Nero Cesar there broke out a tumult at Cesarea, upon a commotion that started there betwixt the Jews and the Syrians, who lived promiscuously together ; the Jews would have it to be their city, arguing, that a Jew was the founder of it, meaning King Herod (but is thought by some he was no Jew at all) ; their competitors could not deny a Jew was the founder of it, but they did not say who. But however they insisted upon it, on the other hand, that it belonged to the Gentiles, for if it was a Jews city they said, they (meaning the Jews) would never suffer temples and

and flatues to be erected in it. They fell into such heats upon this dispute, that they took themselves to their arms, and not a day passed but there was mischief done; more or less, betwixt the forward men of the two parties. The Elders did all that was possible to be done by authority and advice to quiet the Jews on the one hand, and the Greeks, on the other hand, thought themselves too good to truckle with the Jews. The magistrates and officers did all that could be done towards the quashing of this tumult, but it only made them worse and worse; so that Felix, who was their Governor, dispatched away commissioners to Nero, who were some of the principal men of both parties, in order to plead their cause before Cesar; but the Cesarean Greeks carried it against the Jews: which sentence laid a strong foundation towards the process of the war with the Romans; and it bore date the 12th of Nero. The Jews, not long after this, were affronted in their Synagogue: when the people were assembled for divine worship, a spiteful Cesarean set an earthen vessel just before the door, with a sacrifice of birds upon it for a mock sacrifice. This contemptuous mockery put the Jews out of all government and patience, to see their laws had in derision, and the place profaned, and many other indignities that they suffered; so that they sent twelve of their chief men to Florus, who succeeded Allimas in the Government of Judea, with a complaint of what had passed, and a petition for redress. Florus caused them immediately to be taken up and bound for presuming to move their laws from Cesarea (that was his

pretence). This action of Florus struck the Jews at Jerusalem with horror and detestation, insomuch that it put them all in confusion, with bitter invectives for the inhuman barbarities of Florus; for he still persisted in his tyrannical way, though the High Priest and some of the great men of the Jews would have pleaded their own cause, and pressed it upon him not to let the innocent lose their rights and privileges on account of those few that were disorderly; but Florus was deaf to all, and in a rage ordered the soldiers in the great market, in the upper town, to rifle the place and kill all they met with. When the soldiers found themselves supported in their claim of the pillage, all houses were alike to them, and all the inhabitants put to death without distinction. Several of the nobility that were seized, were brought to Florus, and by his order whipped and crucified. The whole number of the slain that day, reckoning women and children, (as the very infants at the breast did not escape), was 600; which was a very grievous calamity to the survivors. Some time after this, the whole body of the Jews were involved in one common cause from all parts, and fully bent upon a war with the Romans; but King Agrippa, in a very long and bold speech, endeavoured to dissuade them from their intention; but it had no effect, (for they were determined, if possible, to get Florus out of his office; for he had by his avarice drained the province into so starving a condition, that the inhabitants left it almost a desert for want of bread): So Agrippa told them at last, that they should take the

the war upon themselves. The Romans very soon began to be lords of the universe. In a little time after this, there was a strong party of the faction got together at Massada, a Roman garrison, where they surprized the soldiers, put all the Romans to the sword, and a guard of their own people in their place. At the interval there happened a disorder in the temple of Jerusalem. One Eleazer, the High Priest, a desperate young man, and a military officer then in command, pressed some of his friends among the priests not to receive any offering or sacrifice, but from the nation of the Jews ; so that of course Cesar's sacrifices that were offered, were rejected ; all which strengthened the war with the Romans. But some of the men of the best quality declared themselves extremely dissatisfied with the novelty of the prohibition, and with great importunities endeavoured not to have it so ; but the mutineers were stiff and inexorable. This occasion brought together the Princes, the Priests, and Pharisees of the first quality, to advise what was best to be done at the present juncture ; for they saw manifestly the mortal consequences that would attend this tumult. They debated the point, and came to this resolution, that they would try every method towards the pacifying the minds of the people. But they found at last that the multitude grew too strong for the Government ; so that they laid their heads together, and sent deputies with instructions to the Roman Governors, and to Agrippa, in order, if possible, to make things easy for them ; soliciting them at the same time to come with some troops

to Jerusalem, to crush the rebellion in time. The lower part of the town and the temple was already in the hands of the faction. When the soldiers were received into the upper town, they began a skirmish with darts and stones, and so to bows and arrows, on both sides without intermission; and now and then upon sallies and excursions. They fought also hand to hand. The rebels seemed to be the more daring, but the King's men understood the art of war the better of the two. The thing they principally pressed, was the forcing the sacrilegious faction out of the temple; while the faction laboured as hard on the other hand to make themselves masters of the upper town. The dispute lasted seven days without any manner of advance on either hand; but with great slaughter on both sides. The festival of Zilophoria coming on, as they call it, which had the name from the custom of carrying wood to the temple, to keep fire all the year long, which was according to the command which God gave to Moses when they were in the wilderness, the 6th chapter of Leviticus, 12th and 13th verses. Now there used to be a peculiar vessel appointed for that purpose, viz. to carry fire in whenever they marched, in order to prevent strange fire whenever they offered up their burnt offerings. But notwithstanding the express command of God, Aaron's two sons the elder, were presumptuous enough to mix their own inventions with the laws of God; which cost them their lives, for a warning to all others who should presume to do the same in any form whatsoever. The 10th of Leviticus, 1st and 2d verses. Now this cus-
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tom of preserving the fire, as well as all other rites and ceremonies of the Jews, they were bound to observe as long as the common wealth of the Jews lasted, or until the Messiah came; and then to be abolished and vanish away, as all shadows do when the substance appears. But to return to what was before mentioned, by way of order, viz. this said festival drawing on, they excluded the rebels from their worship; but while a party of Jews were abroad upon this office, a band of cut-throats, known by the name of Sacari, from the privy daggers they wore, the name of the weapon being Sica; and their way of using them was, they used to take an opportunity upon great days, when the town was crowded with people, to put these daggers under their coats; and mixing with the multitude, privately to stab their enemies; and as soon as any man fell, who so forward as they to wonder at the villany? This practice went on a great while, not only without discovery, but the actors of it not so much as suspected. The first man that fell by these assassins was Jonathan, the High Priest. After this, not a day passed for a good while without several executions of the same kind. This so startled the city, that the fear, in some respect, was worse than the mischief; for it was as dangerous to walk the streets, as to be in a battle. They suspected every man for an enemy at a distance, and durst not trust their friends when they came near them; so bold and desperate were the bravos in the exercise of their profession. And the King's troops being over-borne both with hardness and numbers, quitted the

upper

upper town, and the faction immediately took possession of it, brake into the house of the High Priest, and burnt the palace of Agrippa and Berenice to ashes ; proposing, in the next place, to set fire to the office of record, so destroy both together, that the creditors might have nothing to shew for their money. Not doubting by this contrivance to draw over all the beggars and debtors into their interest, and so to turn the squabble into a direct war of the poor against the rich ; all this under the colour of asserting their liberties. The keepers, in fine, that had these papers and securities in charge, abandoned their trust, and shifted away for themselves ; and both records and office were all burnt. After this maim, to the strength and credit of the city, they applied themselves more particularly to the prosecution of the war. In this deplorable confusion several of the nobility and priests were forced for safety into sinks and vaults ; and some others got into the upper Palace among the King's troops. The faction contented themselves for the present with the victory they had gotten, and the mischief they had done, and so lay still a while and paused upon it ; but the day following they attacked the castle of Antonia, who in two days carried it by assault, cut the whole garrison to pieces, burnt the city, so from thence to the Palace where Agrippa's troops had taken sanctuary, they divided themselves into four bodies, till the Romans at last quitted the camp as not defensible, so betook themselves to the King's forts ; the faction immediately breaking in upon them as fast as they quitted it, killing all they could lay their

their hands on, stripping the palace of all the furniture, and in conclusion burning the camp. This faction in Jerusalem was the cause at last of more blood being shed than the Romans themselves were, though their enemies; for the Jews at last murdered one another; insomuch that the blood ran down the channels, and piles of dead bodies in the temple, until the blood ran up to the very altar, and the streets and highways so thick with dead carcasses, that there was scarce any passing, and the innocent so involved in the dread of the common fate, as if themselves were to be answerable for the guilty; yea the living dare not so much as bury the dead. So polluted with perfidy and rebellion was this city, that there was never so mournful, so universally sad, and so despairing a face of things. All these things took place before the Roman army even advanced up to them; so that when they came, their work was half done. After the Roman garrison had taken refuge at the King's forts, as was said before, and the faction acting their own pleasure, there happened a massacre of the Jews at Cesarea, to the number of 2000 in one day, and not so much as one Jew left in the town; for Florus, the Governor, had picked up those few that fled, and sent them in chains to the galleys. This butchery made the whole nation of the Jews stark mad; so they divided into several bodies, and began with some villages in Syria, and then laid waste several of the bordering cities; as Philadelphia, Gebonitas, Gorassa, Pella, and Seythopoli. After this they brake in upon Gadara, Hippon, Gaulinitis, laying some

some places in ashes, and burning others. So they advanced to the Tyrian, Cesdasa, Petolimais, Gaba, and Cesarea. They over-run Sebaste also, and Ascalon, without any opposition ; and when they had reduced these places to ashes, they destroyed Anthedon, Gaza. They rifled also and laid waste several villages upon the frontiers ; and put to death as many men as they could catch ; and the Syrians, on the other hand, made their reprisals of the Jews in the vast numbers of them they put to the sword. The state of Syria was at this time most deplorable ; for every city had effectually two armies in it, and no way to preserve either of them but by destroying the other. The days were spent entirely in blood-shed ; and the visionary fears of worse, made the nights yet more uneasy, and (darkness itself strikes an awe upon the human mind, as it reminds us of the Divine Being). The Syrian's pretence was only to remove the Jews, but then they were so divided about others, though they only suspected to be Jewish, they thought it hard to put them to death only upon jealousy ; so they were afraid to let them alone on the other hand, lest they should be Jews. It was a horrid spectacle to see the streets pestered with dead bodies of men, women, and children, that lay there not only unburied, but not so much as a rag to cover them. It was the same case with the rest of the provinces, besides the dreadful prospect of worse yet to come. The Jews, in these provinces, had made war hitherto only upon strangers, but drawing towards the borders of Scythopolis, they found the very Jews, in that quarter, their enemies ;

for

for the Scythopolitan Jews joined with the inhabitants of Scythopolis against the other Jews, so that there was Jews against Jews in that quarter; and all the world knows, a house divided against itself cannot stand long. For the Jews at Scythopolis fell upon the other Jews by surprize in the night, and cut them all off, to the number of 13,000, seized the pillage of their camp, and then went their way. This massacre at Scythopolis was followed in several other places. After that example, there was 2000 put to death at Petolemais; 2500 in Askalon; and a great number of the Jews put to death at Tyre, and more tied in chains. At Hippo, Gadara, they cut off all that were stirring and active, imprisoning the rest; and at this rate they were dealt with elsewhere, in proportion as they were hated or feared. But before I go any farther, it is highly necessary of me to take notice of the state the Alexandrian Jews were in, under the Emperor Caius Cesar. Tiberius Cesar was successor to Augustus, and after him Caius Cesar, and then Claudius Cesar, and after him, the Emperor Nero Cesar; but it is what happened in the reign of Caius Cesar that I would direct your attention to. And in the first place take notice, the Jews formerly were much in favour with Alexander the Great, who in acknowledgement for the services they had formerly done him against the Egyptians, made them free of the city; granting them all manner of privileges in common with the Greeks themselves. And those privileges were continued to them by Alexander's successors; a peculiar quarter assigned them apart by themselves,

where they lived in a manner sequestered from the conversation of other people; being likewise entitled to the honour of calling themselves Macedonians; so that the natives of Alexandria could never endure the Jews that lived there upon this very account. They thought they had too much favour shewn them. In the reign of Caius Cesar, the Jews met with dreadful calamities and persecutions. When he had been but a short time in the empire, he had the execrable blasphemy to set himself up for a demi-god, and commanded the Jews, as well as the rest of his subjects, to pay him divine honour. Now the Jews were the only people he had to fear of all his subjects, they being a people trained from the cradle, under the care of parents, tutors, and masters, in the doctrine of Holy Writ, and the law of nature; to the belief only of one God, the father and creator of the world; so that the Alexandrians took advantage of this decree of Caius's, and all his spiteful practices against them. He ordered his statues to be set up in the temple at Jerusalem, and commanded Petronius to see it done, and make it death, without mercy, to all opposers. Accordingly he marched with his army to Antioch, towards Judea. When the Jews saw him marching towards them, and had learned his business, they told him, that the laws and customs of their country would not allow them to set up any image whatsoever in the representation either of God or man. They told him further, that there was not a day passed, but that they offered up vows and sacrifices for his prosperity, and for the whole people of Rome;

Rome; but if he goes about to impose images upon us in the temple, he goes the right way to work to make the whole people of the Jews but one sacrifice; and in that case, we ourselves, with our wives and children, are all ready to give up our lives for the asking; such was their reverence and high veneration for the laws of God, which Petronius the Roman observing he was so divided betwixt admiration and pity, to see the invincible force of such a zeal for religion, and such a multitude of people united in the same resolution, that the meeting broke up without any thing being done. But the General the next day conversed with the most eminent among them in private, to try and bring them over by argument; but finding all time lost, his efforts vain and fruitless, he told them, he would very readily run the hazard of the displeasure of his master, and so dismissed the multitude, and sent immediately to Cesar, with an account of what had passed. The answer the Emperor gave to his letter, was an order for the putting him to death, for not executing his command; but it so fell out, that the bearer of this order was kept three whole months by the way through contrary winds; and in the mean time comes the death of the Emperor, by a quicker passage, and 27 days before the other; for he was murdered by Charcas, and some other of his subjects through a conspiracy. All this befell the Jews at Alexandria, antecedent to the war I have been treating upon. I am now, observe, come into the old road again (but a very melancholy one), intending not to turn aside either to the right hand or

to the left, lest I should get into some bye path, and not be able to find the way out again. In the reign of the Emperor Nero, there happened a desperate tumult in Alexandria, betwixt the Greeks and the Jews. The Greeks being met in an assembly about an embassy to Nero upon some extraordinary occasion, there came rushing into the Amphitheatre a mixed croud of Jews and Greeks; the Greeks set up an outcry that the Jews were enemies and spies, and at the same instant leaped at them in a rage, and fell upon them. They took three of the company, and the rest got away; and these three they dragged along with a design to burn them alive. This commotion brought in the whole body of the Jews to their rescue, and immediately a skirmish ensued, and their Governor, Tibereus Alexander, did all he could to stop the rebellion in time; but finding all in vain, he set loose upon them two Roman legions that were in the city, and 5000 Lybian soldiers. They marched away to a quarter of the town where the Jews were ready to receive them; upon which a battle ensued, and they routed the Jews at last, after a sharp contest, and cut them to pieces. Death and destruction, in fine, never appeared in so many different shapes. Fire, sword, and pillage, without either tenderness for infants, or respect to grey hairs, or any distinction of age or sex; and the whole place flowing with gore. There were 5000 dead bodies piled up in a heap; and the implacable rage of the Alexandrians was such, that although their Governor bid them stop their hand, they had much ado to take them off from

insulting

insulting over the dead carcases. This was the state of the Alexandrian Jews in Nero's time. The Romans now began to be very powerful, and Cestius Gallas is made Governor of Syria; and he finding the Jews every where so hateful, made his advantage of it in a vigorous prosecution of the war. He drew out his army, with the assistance of Agrippa, and marched with part of it to Zebulon, one of the strongest cities in Galilee. There was a great beauty of curiosity in the buildings, much after the manner of Tyre, and Sydon and Berytus; notwithstanding this, the General burnt and razed them to the ground. From thence he over-ran the whole country, destroying whatever came in his way. When he had laid waste the territory, and set all the neighbouring village in flames, he left them, and so back again to Petolemais; but the Syrian's hearts were so set upon the booty, that a great many of them were left straggling behind. The Jews embraced this opportunity, and falling upon the plunderers by surprize, they cut them off, to the number of 2000 men. From Petolemais, Cestius removed to Cesarea, and from thence sent a detachment out of his army to Joppe, with orders to preserve the place, if they could quietly get possession of it; but in case the inhabitants should put themselves in a posture of defence, they should then wait for the bringing up of the rest of their army. The Romans, in fine, assaulted the place both by sea and land, and mastered it without difficulty; for the people were so far from attempting to dispute it by force, that they had not room left so much as for

an escape. But they were all put to the sword, men, women and children, masters and servants, without distinction; the city plundered and burnt, and the number of slain near 8400 persons. They likewise made havock upon the neighbouring places, laying the country waste, put great numbers of the inhabitants to the sword, seized their goods and estates, and buried their cities in ashes. Cestius encamps about fifty furlongs from Jerusalem, and the Jews make a furious sally upon them; the Romans lost about 700 men in this fray, and the Jews 22. Cestius continued three days after this in the field, for the Jews lay watching for his remove upon the hills that overlooked him; Cestius falls upon them, and pursues them to the walls of Jerusalem. Bringing the army up to the city, he encamps near the palace, and the gates are offered him; but he slips his opportunity, and the Jews repair to the defence of the walls; the Romans are repulsed upon several assaults, and Cestius commits a gross oversight. He quits the siege, and the rebels fall upon the rear, which was a dreadful blow to the Romans; they being not in a condition to fight or fly; and Cestius would have been lost, but the Jews wanted day-light. The Romans were obliged to decamp, and the Jews pursued them to Antipatris, and then gave over the chace. Upon this disaster, the most considerable of the Jews in Jerusalem quitted the city, as a sinking ship in a storm; and Cestius sends Nero word of the miscarriage, and lays the blame upon Florus. There was much about this time, also, a conspiracy against the Jews at Damascus, and 10,000 of their throats

cut in one hour. After this, the Jews settled their officers, civil and military, and Josephus, the historian, is made Governor of both the Upper and Lower Galilee. And the first thing he proposed to himself, was, to make sure of the hearts of the people; an interest which he knew, even in case of the worst, would atone for small mistakes. He had several conspiracies against his person and Government, but he was protected by Providence, through which means he overcame all his enemies. His method of government was this, he chose a council of 70 out of the elders and ablest men of the nation; to this council of 70, he committed the whole government of Gallilee, under some few restrictions. He disposed of these 70 Judges, 7 into every city, with commissions to hear and determine all common causes, in such a manner and form as he had prescribed, reserving to himself the judgment of capital causes, and matters of great importance, he took also into consideration what was to be done in order to secure them from abroad; in consequence of which, he took care, in the first place, to wall in all the defencible places in the Lower Galilee, as Jotapata, Barsabee, Salamis, Braceho, Japha, Segah, Tarichee, and Tiberias; and in the Upper Gallilee, Petra, Sept, Jemnith, Mero, Selucia, Soaganes, Gischala, and Gamala. After he had fortified all these places in Gallilee, he got upwards of 100,000 men out of Gallilee, and furnished them all with old arms that he had picked up here and there. He fell to bethinking himself, in the next place, of the mighty power of Rome, and what

it might be that made the Romans so invincible; ascribing it, in the conclusion, to their obedience and discipline. He at last managed his army as much after the Roman manner as he could, untill he had got them to his own wish. While things went on in this order, one John, of Gischala, laid several plots against him. This was a fellow that was false, and crafty to the highest degree, and so poor, formerly, that he had not wherewithal to be so wicked as he had a mind to be; never without a lye in his mouth; and he was as good at believing false stories, as at spreading of them; fraud passed for a virtue with him, and he could cozen his best friends; to choose, he was a great pretender to good nature, and most unmercifully bloody where there was any thing to be gotten by it. His ambition had no bounds, and the foundation of his hopes was laid in his crimes. He was so naturally addicted to thieving, that he taught himself the trade; for he began single, and so went on, gathering of companions by degrees, one after another, till he came at last to a train of 400 men; in which number there was neither a coward, nor a man that did not understand the use of his arms; so scrupulously careful was he of his choice, both for body and mind. The greatest part of his troops was drawn out of the borders and villages of the Tyrians; by which body of men he laid some cities of Gallilee waste, and put a great many of them to the sword, that had withdrawn, upon the apprehension of a war. He had far greater things yet in his thoughts, and nothing hindered him, but the want of money, from

putting

putting himself at the head of a formidable army. And there was another fellow as bad as him at the head of another faction, one Simon Gioras by name, of whom more hereafter. And these two men were the principal cause afterwards of the destruction of their brethren the Jews, and of their city Jerusalem: After Josephus had, through much fatigue and labour both of body and mind, and many narrow escapes for his life, he brought Gallilee at last into a profound peace; and when that was done, Jerusalem was preparing for a war, and Simon the son of Gioras commit horrible ravages and cruelties in those parts. Nero make Vespasian General of all his forces in Syria, in the room of Cestius, who was a very fit person for such a trust, Vespasian and his son Titus advanced with a mighty army (for the defeat of Cestius had made the Jews rash and bold) towards Ascalon, where the bodies engaged, and the Jews were totally routed; there were 10,000 killed upon the place; so that the Jews were by no means a match for the Romans. Upon a second engagement the Romans killed 8,000 more, and then Vespasian hasted away to Petolemais (where his arriyal was much sooner than, upon a winter's march, could have been expected), and there joined all his other troops from all parts of Syria, and marched from thence to Gallilee, which was at the mercy of fire and sword. The Romans, " In order to secure themselves from " surprize, upon entering into an enemy's country, " the first thing they do is to pitch and fortify their " camp, not lightly or disorderly, but with a regard " to the condition of the place, levelling the ground

" where it is uneven, and for the figure of it, in the
 " form of a quadrangle; in order to the dispatch
 " and execution of all this, they have their smiths,
 " carpenters and pioneers, and other workmen for
 " fortifications to attend the army; the inner part
 " of the camp is distributed into quarters or lodg-
 " ements for the officers and soldiers, and the outside
 " carries the resemblance of a wall, where they
 " raise turrets at an equal distance one from the
 " other, and in the intervals they have all sorts of
 " weapons to be used at a distance, as darts, arrows,
 " stones, &c. instruments and machines also for the
 " casting of them: This camp has four large gates
 " for horse and men to pass and repass at pleasure as
 " there shall be occasion; on the inside of it there are
 " several streets orderly disposed, with lodgements in
 " the middle for the head officers, and within them
 " again a tent erected for the General, after the form
 " of a little temple, a market-place, with shops and
 " standings for artificers and tradesmen, courts
 " of justice and tribunals for the hearing of causes,
 " as well military as civil, and take it all together, it
 " looks like a city of about one night's growth; so
 " wonderful is the dispatch where there are great
 " masters to direct and many hands to execute; and
 " if this, in fine, be not enough for the securing of
 " the quarters, it is but running a line of circum-
 " valation about it at last with a trench of four cu-
 " bits deep, and as many over to finish the work;
 " the soldiers have their arms still about them, and
 " live in a kind of military brotherhood, orderly and
 " peaceably one with another; upon an occasion of
 " fetching

" fetching of wood, water, forage, &c, they go out in
 " parties; so for their times of repast they do not eat
 " now and then by snaps as every man pleases, but
 " all together; the trumpet directs them when to
 " sleep and when to rise, when to set the watch, &c.
 " So it is, in fine, that they do every thing by rule and
 " command; in the morning the soldiers wait upon
 " the Captains, the Captains upon the Tribunes,
 " and then both Captains and Tribunes upon the
 " General, from whom they receive the word or sig-
 " nal, and such other orders to be communicated to
 " their soldiers and subordinates as the occasion re-
 " quires; at the end, that every man may be in-
 " structed in his duty, and how to behave himself
 " upon action; how, or when to sally out, or when
 " to retreat, and to do all things in order whatever
 " they do. The trumpet tells them when they are
 " to decamp, and then they take up their tents,
 " pack up their baggage, and prepare to be gone
 " upon the second sounding: they load their carria-
 " ges and sumpters, and stand ready to move, watch-
 " ing for the word of command, as people do for the
 " sign at a horse-race when to start. And at the same
 " time setting fire to the camp, which may be easily
 " repaired by throwing up another; beside that the
 " enemy shall make no benefit. Upon the third
 " sounding the army marches, and all possible care is
 " taken to prevent stragglers, and to move every
 " man in his rank. On the right hand of the Gene-
 " ral stands the Herald, who with a loud voice put
 " this question thrice over to the army (are you
 " ready for a battle); the soldiers in a martial tone

" and action returns him this answer as often over
" (we are ready for a battle) ; nay, many times they
" prevent the very demands, by stretching forth
" their right hands, and other signs of joy and satis-
" faction, in hopes of arising to that issue. After
" this the army advances with as much manly
" gravity and composure as if it were in the face
" of an enemy. The foot arms are pot and brest
" with two swords, one on each side, and the left
" much longer than the other, which is about the
" size of a dagger. The General's guards carry
" javelins and targets, and all the rest pikes and
" long bucklers, a saw, a basket, a pick-ax, a
" hatchet or scythe, a chain, and bread for three
" days; so that the man carry little less burthen
" than the beast. The horsemen wear long swords
" girt to their right sides; they carry a launce in their
" hand, a buckler in a scarf hanging cross the horses
" side, a quiver with three darts or more in it,
" broad pointed, and about the length of a short
" javelin; their helmits and corplets like those of the
" foot. And for the cavaliers that attend the person
" of the General, their arms are the very same with
" the rest, only being chosen by lot. The troop
" that have the luck to be so pitched upon, has a
" right of precedence. They do nothing in their
" military enterprizes and combats that is rash and
" inconsiderate, but their actions are the result of
" deliberate councils, by which means their failings
" will be fewer, or those that happen will be more
" easily redressed. They used to make use of one
" misfortune as a precaution against another (an old
maxim

" maxim and a good one) but some people are for
 " the after wit ; though even bought wit is better
 " than none at all, providing that they do not pay
 " too extravagant a price for it. This was the order
 " of the Romans marching, encamping, and disci-
 " pline, under the command of Vespasion and Ti-
 " tus, previous to their accession to the empire." Let it be observed at the same time, if the Roman soldiers, or any other man fall into any unforeseen calamity out of the reach of human thought to prevent, it cannot be said that was for want of foresight. Upon Vespasion's advance into Gallilee, Josephus's people desert, upon which Josephus is under the necessity of giving over the war, and he withdraws to Tiberias. Vespasion takes Gadara by assault, and the Romans put all to the sword. Josephus writes to the Council of Jerusalem whether to fight or treat, but he not receiving any answer, found he had no time to lose, so slipped away out of Tiberias to Jotapata. He had not been there long, before a deserter gave Vespasion notice of it, and that Josephus was in a trap. Accordingly, Vespasion advances with his army next morning to Jotapata, and after besieging the place, the Romans began next day to batter the walls; a desperate fight ensued, which lasted all that day, and night parting them, they laid aside their work and began afresh the next day; which combat lasted five days successively. Jotapata was thought to be one of the strongest places then in all Gallilee, and the walls almost impregnable; but Vespasion plies the siege with all possible vigour, and Josephus used all the dexterity

dexterity and vigour that was possible for a General to do, insomuch that the Romans were hard put to it, and Josephus stood it to the last minute. One invention in particular of his put the Romans at their wits end. He put up a great many raw hides, in order to prevent both the fire and the stones from the Roman engines, which answered the purpose beyond expectation. Neither were the Jews wanting for valor on their side. Vespasion afterwards, by stratagem, what he could not do by force of arms, but seeing the invincible courage and resolution of the Jews, so that he could not accomplish his design, he gave over the assault, and in a few days after makes ready to renew it, and gives his people their lesson. There ensues upon this a bloody conflict, till the Jews are forced to quit the breach; and one of them deserted and went over to Vespasion, gave him intelligence of the state of the town, and advised him to fall on about break of day. Vespasion considers of it, takes his time, and carries it by a silent march. When they had got possession of the town, the Jews were between sleeping and waking, and some did not wake till they felt the danger, and convinced, by dying, that they were undone. There was 40,000 men killed in this siege, the city razed, and the castle burnt, and a strict search is made for Josephus dead or alive; at last they find him and 40 more in a vault, and Josephus is betrayed by a woman. Vespasion offers him quarter; he pauses upon it; the Romans intreat him to comply; at last he calls to mind dreams and revelations long since past, wherein

wherein God had revealed to him the miserable calamities that were to attend the Jews, and the power and prosperity of the Romans; upon which he delivered himself up into the hands of the Romans, and is in high esteem both by Vespasion and Titus for his person and great talents. Vespasion encamps between Tiberias and Tarichee, which is a nursery of seditious people. The Romans pursue the Jews up to the shipping, and Titus enters the town by the lake, and carries all before him. From thence they advance to Gamala, and Titus enters the town without any opposition, and makes a dreadful execution of it. From thence he marches to Gischala, where he meets with no repulse; which puts an end to the conquest of Gallilee. John of Gischala absconds from the place, and steers his course towards Jerusalem, with some plausible story in his mouth about the Romans, and set the whole city in an uproar; and to mend the matter he sends for 2000 Idumeans, in order to strengthen his party. They came to his assistance, enter the town, and commit a bloody massacre in the dead of the night, and put 12,000 of the eminent Jews to death. There remained now only Jerusalem to take before the Romans have finished the war: Accordingly, Vespasion invests Jerusalem, but in the mean time comes the news of the death of Nero, which causes him to suspend his design for a while, and all things are put to a stand. In a few weeks after the death of Nero Vespasion is proclaimed Emperor of Rome, and meets with great veneration from the people, gives Josephus his liberty, with honours and rewards, through

through the interest of his son Titus, whom he sends towards Jerusalem; where he marches and takes a view of it. There he finds three factions in the city, all separate parties. There was one Eleazar set up these rebels in opposition to the people of the town, and John of Gischala puts in for himself. Simon Gioras encounters against John, and John against Simon, and the other factions in the upper part of the town against John; so that in fine there was nothing to be seen but the shedding of blood. At the first approach of Titus, the Jews made a desperate sally upon him, but they got away without much damage. They often overcame the Romans by cheats and tricks, and by being acquainted with most of the difficult places about the town, they quit the first wall, and take themselves to the second; they make several bold attempts, but the discipline of the Romans is too hard for the hot-headed rashness of the Jews. One singular instance of their rashness I would not pass over (which was) as soon as ever Josephus's companions had found that he was gone over to the Romans, those 40 that were found with him in the vault at Jotapata, all drew upon him with their swords, and threatened to kill him that instant if he submitted to the Romans, or else fall upon his own sword and so kill himself. With this kind of treatment from his own people, Josephus had a scrupulous fear upon him, lest he should be taken off before he could acquit himself of what he had in charge from Almighty God to communicate to the nation of the Jews. That he entered into a reasoning of the case with them, reminding them

them of the absurdity of talking so much about liberty, and they would not be slaves to the Romans. Whereas he observed to them they could not be more slaves than they were already, and if the Romans have a mind to spare an enemy, says he, shall that enemy, on the other hand, be so cruel as not to spare himself, or so foolish as to be more rigorous in his own case than he would have an enemy to be? Pointing out to them at the same time the horrid impieties of self-murder, its being contrary to nature; and a sacrilegious wickedness against God himself. As it is from God we receive life, and the preservation of it from the innumerable dangers we are exposed to (particularly in the hours of slumber, when our senses are locked up as a prisoner in a castle). And then again he reminded them of the vast importance of the soul; of its being a divine particle, and infused into our flesh by the Almighty power of God after the formation of our bodies; of its original frame, it being made in the image of God, viz. spiritual, invisible, and immortal, and therefore it never can die. Notwithstanding the separation between the soul and body at death, it must have its existence either in a state of happiness or misery. This was the substance of his argument to these infatuated people, but they were deaf to all, like men devoted to destruction; and finding nothing would do but reasoning, he made this proposal to them. Well, says he, since death is the thing you are resolved upon, what have we more to do than to cast lots one after another for our lives, and he still upon whom the lot falls to be killed by the next man, and so every man to take his fortune round after this method. That will prevent the self murder; for it would be unreasonable,

when part of us are dead, that any of the rest should repent and escape. They were all pleased with the equity of the thing; so they cast lots, and the persons on whom they fell were successively put to death by the next man, not doubting but it would come to the General's turn at last; pleasing themselves with the hopes of dying in his company. It came to this at last that there was only Josephus and one more remaining out of the whole number; hereupon Josephus entered into this deliberation. If we cast lots once again, either my friend must kill me or I must kill him, and dip my hands in the blood of my countryman; so that Josephus in this difficulty prevailed with his companion to live, which freed him at last from all his troubles. The next combat the Romans had with the Jews was a very severe one: the Jews for some time got the better of them; at last Titus recovers the day and gets the second wall. The famine at the same time in the city is as great a calamity as the war, insomuch that the city was all wrapped up in a profound silence, and heaps of dead bodies piled up together in the streets through a tormenting hunger, and young men walking about like so many ghosts; wheat was valued at that time at the rate of a talent a bushel. The state of Jerusalem was every day worse and worse. It was a horrid spectacle to see the streets covered with carcases wallowing in blood, they that had any life at all, and the air infected with the smell of them. The Romans were all this time at work upon them, but intreating of them in the mean time to be at peace among themselves, and, if possible, to preserve the city. Josephus also harangued them upon the wall in a very pathetic speech, which drew tears from his own eyes; but not one jot were

the faction softened by it. Titus consults a Council of officers upon it; some are for pushing it to a battle; some for making good the ramparts, and others for intercepting provisions. Titus orders the running up of a wall, the compass of which was 39 furlongs, and it was finished in three days. The fate of Jerusalem is now drawing on, and God punishes the Jews by the hands of the Romans; for Titus is forced upon the war. Batteries and mines signify nothing. Titus tries scaling ladders, and the Jews make a stout resistance. The Romans on the other hand behave themselves bravely. Titus orders the Romans to set fire to the gates, and the Jews are wrapped up in flames. One of the soldiers sets fire to the Temple, at the same time commits a dreadful massacre, and spare neither age, sex, nor quality. The Temple is consumed to ashes, with all belonging to it, and 600 poor people that got there for sanctuary. There was several forebodings of these calamities seen in Jerusalem a long time before the war came on; such as a comet in the figure of a sword; at another time there was a strange light seen about the Altar; and a brazen gate one night opened of itself that always took twenty men to do it. There was chariots and armed men seen in the clouds hovering over Jerusalem; with other things beside. Titus, while he is in the army, is proclaimed Emperor of Rome, and he offers the Jews terms, but they refuse to take them; upon which the Romans fall on with fire and sword, take Jerusalem and lay it in ashes. There was nothing to be seen now but fire and blood; never such a dreadful conflagration since the time of Sodom and Gomorra. There was upwards of 1,100,000 slain in this war, and 97,000 prisoners

prisoners taken. This was in fine the issue of the siege; and when they found they had cut off every soul, Titus ordered the soldiers to lay the City and Temple level with the ground, and to leave nothing standing. Accordingly this order was so punctually executed, that all the rest, particularly the Temple, was laid so flat, that the place looked as if it had never been inhabited; which event perfectly corresponded with what our Saviour told one of his Disciples. When he came out of the Temple, his Disciple said unto him, see what manner of stones and buildings here is. Jesus answered, and said unto him, seest thou this great building? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down. And thus it came to pass, **Mark**, chapter 13, and the 1st and 2d verses. Thus was Jerusalem taken and utterly destroyed in the second year of Vespasian. It had been taken five times before by Azocheus, King of Egypt; by Antiochus Epiphanes, King of Syria, and by Pompey, Herod and Sosius. This was the end of the most glorious city in the universe; a Paradise turned into a desert. Psalm the 107th, the 33d and 34th verses. The first founder of it was a Channitish King, as it is supposed, (whose name was Melchizedec) by the peculiar providence of God, and for a particular end; as the Apostle Paul have sufficiently evinced. The first that dedicated this city to God, erected a Temple in it, officiated in the quality of a Priest, giving it the name of Jerusalem, which before was called Solyma.

